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# DEATHS SERMON

Vnto the Liuing.

DELIVERED AT  
The Funerals of the Religious Ladie  
PHILIPPE, late Wife vnto the  
Right Worshipfull S<sup>r</sup>. ANTHONIE  
Rovs of Halton in Cornwall  
Knight.

By

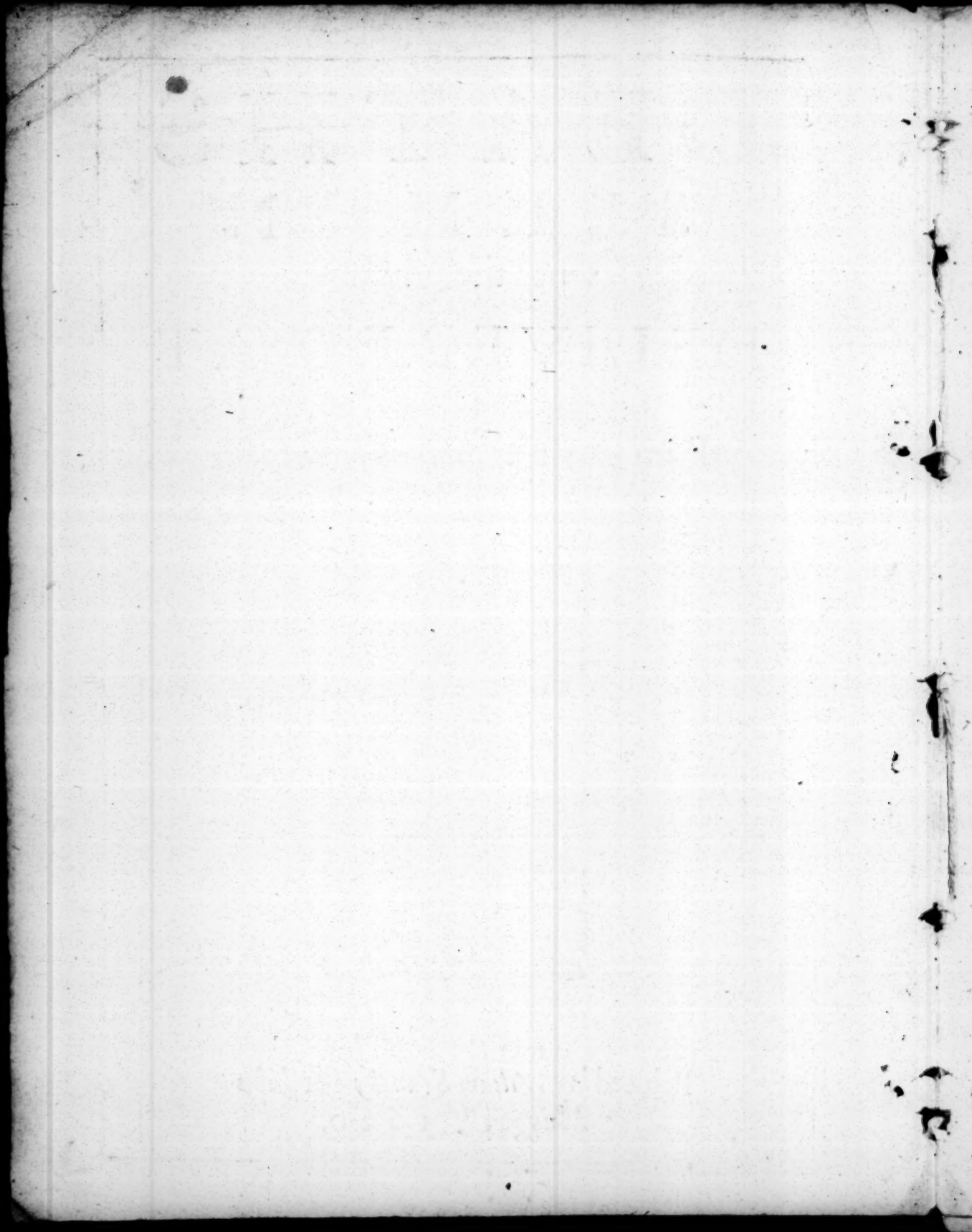
Charles Fitz-Geffry.

Hieronym. ad Heliodor. Epitaph. Nepotian.

*Aliud est conari, aliud agere; aliud viuere moriturum, aliud mori victurum; ille  
moriturus est ex gloriâ, iste moritur semper ad gleriam. Debemus igitur &  
nos animo præmeditari, quod aliquando futuri sumus, & quod velimus, noli-  
mus, abesse longius non potest.*



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Mungwell. 1620.





TO MY MOST  
HONOURED  
FRIEND,  
JOHN PYM  
ESQUIRE:

Grace, Mercy and Peace.

SIR,



*Present you here  
with that whereat  
you could not bee  
present, your dea-  
rest Mothers Fu-  
nerall. A labour  
which I could wil-  
lingly haue spared,  
if God had beene  
so pleased. But seeing the great Disposer hath*

## The Epistle

otherwise decreed, I gladly publish what I sorrowfully preached. Neyther will I vse that triniak Apologie for this publication, The importunitie of friends. I confesse mine ambition to divulge my obseruance of that House to which I owe my best endeuours, that the World may see that my worthy Patron hath conferred his free fauers on him who is therefore not altogether vnworthy, because not vntthankfull. What his religious eare receiued with some comfort, I here offer to your iudiciow eye; that as you are interessed in the same sorrowes, so you may bee partaker of the same Comforts. Poore, I confesse, are these of mine to those rich ones which the rare Gifts of Nature and Grace affoord to your selfe; yet herein I would haue you symbolize with the Great Ones of this World, \* Who although they possesse whole Cities and Kingdomes, will yet accept an offer of a few Acres.

You may well take vp the complaint of the Patheticall Propbet, I am the man that haue seene affliction; A great affliction first in being deprived of a most louing, holy, helpfull Wife; whose Learning rare in that sexe, whose

\* Quamuis possideant vrbes & regna Tyranni, Iugera pauca tamen, si dabis, accipient. *Pan. phil. Saxus.* Lament. 3. 1.



## Dedicatorie.

whose Vertues rarer in this Age, whose Religion, the rarest ornament of all the rest, could not chuse but lenell the sorrow of losing her with the former comfort of enjoying her. This Crosse is now seconded with the losse of a deare Mother, and such a Mother as was worthy that Sonne, who was worthy such a Wife. With the Prophets complaint, I doubt not but you also take vp his Comfort, It is good for a man that he beare the yoke in his youth. And as Saint Hierome saith that the zealous \*Saluina did by her deare Nebridius, whom shee lost in her youth, so I hope you doe by your deare Saluina and deare Mother, turne the greatnesse of Orbitie into a greater occasion of Pietie, so griening for their absence from you, as reioycing that they are present with Christ.

I haue fairely gayned by this Publication, if hereby you take notice of my thankfulness to your selfe, the world of my seruiceablenesse to my Patron If God shall conferre a farther blessing (as commonly hee doth in all good attempts) that as some receiued comfort in hearing, so many may bee edified by reading these my weake Endeauours:  
this

Lament. 3. 27.

\* Orbitatis magnitudo religionis occasio fuit; Nebridium suum sic quærit absentem ut in Christophresentem nouerit. Hieron. ad Saluin. tom. 1.

The Epistle, &c.

*this I shall esteeme my happinesse. In this hope,  
bequeathing the successe to him who is able to  
doe aboue all that wee can doe or thinke,  
your selfe to his chiefeſt bleſſing, my  
beſt affections to your worthy  
ſelfe, remayneth*

Yours in all Christian  
loue and duty,

CHARLES FITZ-GEFFRY.



# DEATH'S SER- MON VNTO THE LIVING.

ECCLES. 7.2.

*For that is the end of all men, and the lining will  
lay it to his heart.*



O obtrude fitter Ti-  
tles on the Books of  
holy Writ then the  
most holy Authour  
himselfe hath giuen  
them, were intolle-  
rable presumption.  
Yet by way of allu-  
sion, as the former  
Booke of *Salomon* is  
called his *Proverbs*, so  
this of *Ecclesiastes* may be called his *Paradoxes*. For  
a Diuinitie hath her *Paradoxes* as well as Philoso-  
phie,

a Gata. True  
contentment.

1. Part.



phie, strange and improbable positions; strange in the opinion of the World, but most true in the Iudgement of God who is Truth it selfe.

The very Text to this diuine Sermon or Booke of the *Preacher* is a Paradox to the World, namely, that all the Worlds felicitie is meere vanitie, and that true felicitie is that which the World esteemeth vanitie.

Two of *Salomons* Paradoxes you haue in the first Verse of this Chapter, and a third in this second Verse; The first is concerning Reputation; the second concerning Death; the third concerning Mirth and Mourning. Concerning Reputation, he preferreth true Credit before Pleasure or Profit, saying, A good name is better then a precious Oyntment, thereby vnderstanding whatsoeuer among men is most desirable. This is a Paradox to the Worldling, who careth not what men doe thinke or say of him, so long as he may wallow in his wealth: like that sordid *Athenian* who said,  
*b The people hisse at mee abroad, but I applaude my selfe at home, when I behold my Bagges in my Chest.*  
*c* What careth such a one, though his Credit and Conscience both be crackt, so long as his Coyne is currant?

Concerning Death, *Salomon* preferreth it before Birth, and consequently before Life it selfe, saying, The Day of Death is better then the Day of our Birth; telling vs therein, that *d the manner of our Death more neerly concerneth vs, then the matter of our Birth, because our e Eternitie dependeth on the*

*b Populus me  
sibilat, at mihi  
plaudo*

*Ipse domi quoties  
nummos contem-  
plor in arca. Hor.  
Satyr. 1. lib. 1.*

*c --- Quid enim  
saluis infamia  
nummis?*

*d Gatak. Serm.  
on Eccles. 7. 1.*

*e Ex hoc mo-  
mento pendet e-  
ternitas.*



*moment of our Mortalitie.* But this is a stranger Paradox then the former; for men care not what becomes of them after this life, so they may live in iollitie in this life: therefore they celebrate the day of their Birth, but cannot endure to heare of the day of their Death.

*O mors quam amara est memoria tua, &c.*

Concerning Mirth and Mourning, *Salomon* preferreth the later before the former, laying; *It is better to goe to the house of mourning, then to the house of feasting.* But this to the Epicure is a strange Paradox, who reposeth his chiefe felicitie in feasting and in reauelling, but cannot endure the sound of sorrow or any shew of mourning. Therefore this assertion is strengthened by an euident reason, which sheweth why it is better to enter into the house of mourning, &c. *Because this is the end of all men, and the liuing will lay it to his heart.* In places of mirth & iollitie there is no remembrance of Mortalitie, but in houses of mourning wee behold our owne fraile condition, and by the end of others, we learne how to prepare for our owne. So the whole Verse may bee called, *Death's Sermon unto the Liuing*; and it consisteth of three parts, whereof the former containeth the Doctrine:

*It is better to goe into the house of mourning then into the house of feasting.*

The second part is the prooffe of the Doctrine by reason,

*For that is the end of all men.*

The third sheweth the vse and application,  
*And the liuing will lay it to his heart.*

I leave the former part to your godly Meditations in private, finding the whole Verse too large to be confined within the limits of one houre. The two latter parts are my Text, whereof, the one preacheth vnto vs our mortall condition, for *That* (namely Death) *is the end of all*; the other teacheth vs to take it seriously into our consideration; *For the living will lay it to his heart*. The one sheweth vs what wee must doe of necessitie, come to an end at last by Death, *For that is the end of all men*; the other what wee ought to doe by dutie, namely, meditate on our end afore-hand: *The living will lay it to his heart*. Shortly, the first sheweth vs that we must end our life, *For that is the end of all men*; the latter telleth vs how we may amend our life, *By laying the same while we are yet living to our heart*.

The first part (as you haue heard) is a reason of the premised Doctrine, wherein the house of mourning is preferred before the house of mirth; and this reason offereth vnto our due consideration this Doctrine,

I.  
Doctrine.  
Death is the  
end of all men  
in this World.

This Doctrine  
is

*There is no life so long, but at last it endeth in Death.* For that (saith Salomon) is the end of all men. A Doctrine needing no great prooffe, because generally confessed, but not so seriously considered as it should be; for if it were, wee should find it to be,

1. *Venerable for Antiquitie.*
2. *Generall for extent or vniuersalitie.*
3. *Demonstrable for euidence and certaintie.*

4. *Pro-*

4 Profitable for use and instruction.

First, this Doctrine, that Death is the end of all men, is venerable for antiquitie; The first Doctrine that was preached to man after his fall; *Because thou hast eaten of the fruit forbidden, Dust thou art, and to dust thou shalt returne.* It was menaced before the Fall, that if they did eate they should certainly dye for it, *In the day that thou eatest thereof thou shalt dye the Death.* So ancient therefore as sinne is, so ancient is Death; the Mother and the Daughter, as old the one as the other, begotten and borne both together. For though *Adam* actually dyed not the same day that he sinned, but lingered out almost a thousand yeares, <sup>f</sup> yet he began to dye the same day, yea, the same instant that hee sinned, because then hee became mortall and subject to Death; yea, then actually the Seriants of Death, Sorrow, Labour, Hunger, seized on him, yea, Death it selfe entred into his soule, the very instant of his transgression. So the Doctrine of Dying is for Antiquitie very venerable.

Likewise for extent it is very large, beeing generall and vniuersall. Death is the end (not of some, but) of All, and (not of all other inferiour breathing Creatures only, but) of all men. *For that is the end of all men*, saith *Salomon*. All that haue breath must lose it, all that haue life (in this World) must leaue it; whether a vegetatiue life, as Herbes, Plants, Trees; or a sensitiue life, as Beasts, Birds, Fishes; Death is the end of all. But though it be the end of baser Creatures who received life for

1.  
Venerable for  
Antiquitie.  
*Gen. 3. 19.*

*Gen. 2. 17.*

*Gen. 5. 5.*

<sup>f</sup> *D. Willet on  
Gen. 5. 2. quest. 29*

2.  
Generall for  
extent.



for man, and for him are to lose it, yet peradventure it is not the end of man himselfe, the noblest Creature, the Epitome of Heauen, the chiefe fauorite of the heavenly King, the King of Creatures, and Character of the Creator; yea, euen of him also. Death is the end of all, euen of *Man*, the noblest of all.

But though of men, that is, of some sort of men, yet not of all men. Perhaps not of rich men, their Gold may gard them: not of Wisemen, their Wit may ward them; not of Learned men their Knowledge may keepe them; not of Noblemen, their Armes may exempt them; not of the beautifull and amiable, their pure Complexion may preserve them; at least, not of Kings, Emperours, Monarchs; their strong Guard, their Armies Royall, their Crownes, their Diademes may deliuer them. No such matter; they are all alike subiect to Death.

*Psal. 49. 10.*

*We see that Wisemen dye as well as Fooles, saith Dauid: Rich men dye as well as poore, Noblemen dye as well as vulgar, strong men dye as well as weake, briefly Kings dye as well as Subiects; For that is the end of all men. Therefore Iob saith, I know that thou wilt bring me to Death, and to the House appointed for All the Living. Therefore the Widdow of Tekoa said to Dauid the King, beeing bold herein to match her selfe with him, Wee must needs dye, (you as well as I) neyther doth God respect any person; he exempteth none out of this generall censure. The Statute of dying hath no exception; therefore the Apostle saith, Statutum est, It is de-*

*Iob 30. 23.*

*2. Sam. 14. 14.*

*Heb. 9. 27.*



decreed, that (not some, but) *All shall once dye, and then commeth the Iudgement.* Therefore *Dauid calleth Death, the way of all the Earth.* And *Ioshua, the way of all the World, yea, God him selfe calleth it, the end of all flesh.* Therefore it Kings, or Nobles, or Wisemen, &c. be Men, or flesh, or Earth, die they must, *For that is the end of all men.* But men may be Kings, Noble, Wise, &c. yet wicked; and then no maruell, though Death doe clayme his due. But what say you to the godly, to the righteous, to the regenerate, who besides their first Birth, haue a new Birth, are these also subiect vnto Death? Doubtlesse *Salomon* saying, that *Death is the end of all men,* includeth also the most godly, for they also are men. Therefore the Prophet *Isay* saith, that *the righteous doth perish, though no man regards it, and the mercifull man is taken away (by Death) though none doe lay it to heart.* & *Pale Death, who (as the Heathen saith) knocketh with the same foote at the Pallaces of Princes, as well as at the Cottages of Peasants,* doth with the same rough hand seize on the sanctified Christian as well as on the prophane Infidell. And as in the sacking of *Sodome Cadorlaomer* and his Confederates, carryed away righteous *Lot*, as well as the reprobate Sodomites, so in this generall hauock, the most righteous are surprized by Death as well as the most wicked. There is indeed great difference betweene the Death of the godly and of the wicked in regard of the manner of Death, and in regard of the sequell or that which followes after Death; but vpon the mat-

1. King. 2. 2.  
Ios. 23. 14.  
Gen. 6. 13.

Esay 57. 1.

g Pallida mors  
equo pulsat pede  
pauperum taber-  
nas Regumq; tur-  
res---  
Horat. od. 4. lib. 1  
---Cadit & Pen-  
them iustissimus  
unus  
Qui fuit in Teu-  
criis, & seruan-  
tissimus equi.  
Virg. A. Enid. 1. 2

matter the same Death is common to them both,  
*For that is the end of all men.*

Wee haue knowne some who haue liued well,  
 many who haue liued long, but none who haue li-  
 ued still; For *what man liueth* (saith *Dauid*) and  
*shall not see Death?* No, <sup>h</sup> not the Sonne of God  
 himselfe, but when he became the Sonne of *Da-  
 uid*, and so the Sonne of Man, became vnder the  
 condition of *Dauid* and of all Mankind, he dyed;  
*for that is the end of all men.*

As God hath set the Sea his Bankes, so hath hee  
 set mans life his bounds, thus far shalt thou goe &  
 no farther, thus long shalt thou liue and no longer.  
 The longest day hath his night, the longest way  
 hath his end, the longest Tragedie hath a Cata-  
 strophe, the longest Oration hath his Epilogue or  
 Conclusion, the longest Life ends in Death; *For  
 that is the end of all men.* Man, is as it were a Booke;  
 his Birth is the Title-page, his Baptisme, the Epi-  
 stle Dedicatorie; his grones and crying, the Epistle  
 to the Reader, his <sup>i</sup> Infancie and Child-hood is the  
 Argument or Contents of the whole ensuing Tre-  
 tise; his life and actions are the Subiect; his sinnes  
 and errors are the Faults escaped; his Repentance  
 is the correction. Now there are some large Vo-  
 lumes *In Folio*, some little ones *In Sixteenes*; some  
 are fayrer bound, some playner; some in strong  
 Velame, some in thin Paper; some whose Subiect  
 is Piety and Godlinesse, some (and too many such)  
 Pamphlets of Wantonnesse and Folly; but in the  
 last Page of euery one, there stands a word, which

is

*Psal. 89. 48.*

*h* Talis est ista  
 vita mortalium,  
 ut nec ipse Do-  
 minus aliter ab  
 illa exiret nisi  
 per mortem. Au-  
 gust. de Ciuit. Dei  
 lib. 17. cap. 18.

*i* —Totius pre-  
 ludium Instan-  
 tis eni primus  
 est vite lepor.  
 Ileiusus in Syl.

is *Finis*, and this is the last word in euery Booke. Such is the life of man, some longer, some shorter, some stronger, some weaker, some fairer, some courser, some holy, some prophane; but Death comes in like *Finis* at the last, to close vp the whole; *For that is the end of all men*. Thus you see the Doctrine, is for extent vniuersall.

So it is for euidence and prooffe most demonstrable. If Scripture had beene silent herein, Heauen, Earth, Seas, Deepes, Liuing, Dead, would haue preached and confirmed this Doctrine vnto vs, that Death is the end of all men. Looke we vp about vs, there we see the Sunne ouer vs daily rising and setting, the Moone monethly waxing and wayning, the Starres now shining and on a sudden shutting. What doth this but tell vs, that we who now rise must set, who now wax must wane, who now shine must shortly shut and fall? *For that is the end of all men*.

Looke we round about vs. In our Gardens wee see the Flowers now flourishing, anon withered; in our Orchards, the Trees now greene and white, anon deprived both of blouth and leafe; in our Fields the Corne now growing, shortly ripe for the Sickle; in our Medowes, the Grasse now standing, anon mowed downe with the Sithe. Doth not all this teach vs that wee who now grow and are greene, must wither; who now flourish, must perish; who now stand and liue, must bee reaped downe by Death? *For that is the end of all men*.

Looke we on the Sea that encircleth the Earth,



we see it now filling the bankes by flowing, and anonne discovering the channels by ebbing. What doth this but teach vs that our life, which is not at a full tyde, must shortly be at a low ebbe? wee must be emptied by Death; *For that is the end of all men.*

Consider we the things that are about vs. The Apparell on our backes, made of the Wooll of Beasts that are dead: The Silke we weare, wrought by Wormes who dyed in the worke; the Gloues on our hands, the Shooes on our feet, the skinnes of Sheepe or Neat, who lost their liues to cover our nakednesse. The Meate on our Tables, the members of Creatures that haue dyed to maintayn our liues; *We cannot liue but by the Death of many others.* Doth not all this teach vs, that these our bodies which are for a time kept aliue by the Death of other Creatures, must at last yeeld to Death, as they haue done for vs? *For that is the end of all men.*

Consider we our bodies themselves, and the seuerall parts thereof. Our eyes euery night dying in sleepe doe shew vs, that we at last must sleepe in Death. The haire of our heads, the nailes on our fingers, calling so often for polling and paring, tell vs that the whole body must shortly be shaued by Death. Our stomack still digesting our meat, and crauing for more, sheweth vs the insatiable manner of the Graue, that hauing eaten and digested our Ancestors, gapeth for vs; and when it hath deuoured vs, will hunger also for our Successours.

The

*k Vita nostra  
sine multorum  
mortibus con-  
sare non potest.*



The Wormes take possession of vs, almost as soone as we doe of life, and haue bespoken vs euen in our Cradles, for their fellowes that awaite vs in the Earth. Thus haue we Death alreadie in vs and on vs. We weare it in our faces by wrinckles, wee beare it in our browes whose furrowes are the Emblems of the Graue: We put it on our backs in our clothes, and are clad in Death from top to toe; we cramme it into our mouthes with our meate, we haue it in our bones, we carrie the hanfell of it in our bowels. Shew me where Death is not? *For that is the end of all men.*

*Vbi mors non est?*

Pass we from the Liuing to the Dead, they are so many demonstrations to vs, that we must passe from Life to Death. This very place where wee are now assembled, the occasion of this great Assembly in this place, all that wee doe here, now heare and behold, are so many Demonstrations of this Doctrine. Wee come hither to performe the last office vnto the Dead, we come ouer the graues of the Dead, wee cannot bring the Dead to her sleeping place, but wee must walke ouer the beds and heads of those that are asleepe; in making the Graue, wee discover the bones of some that haue layen alreadie in the same bed. Doth not euerie particular tel vs, that as wee now performe this last function of Charitie to this worthy Ladie, so it wil not bee long ere our friends must meete here or else-where, to requite our kindnesse by doing the like for vs? *For that is the end of all men.*

Shortly, he who first wrote this Text; sundry  
C 2 that

that haue learnedly written vpon this Text, many that haue translated it, I who now preach to you vpon it, you that heare this Text, and all that either haue or haue not heard of it, either haue or shall set forth to the World an actuall, Commentary vpon this Text, must passe by Death; *For that is the end of all men.* Thus you see the Doctrine is for euidence most remonstrable.

4.  
Profitable for  
instruction,

Lastly, it will be for vse and instruction no lesse profitable; if wee be carefull to improue it by due application, as the Preacher here teacheth vs, in the last words and parts of my Text.

*And the living will lay it to his heart.*

2. Part.

**B***Y the living* vnderstand those who yet lead or draw on a dying life, a life Naturall; but chieflly those who in the same doe leade a new life by grace, a life spirituall: These will surely lay it to their heart: that is, they will be carefull to apply it to themselves, that they may learne thereby to guide their life, and to provide for Death. The living who leade a natural life ought to do so, the living who leade a spirituall life will doe so: Thus by another Doctrine wee are taught how to make right vse of the former; for

2. Doctrine.  
Others Death  
must teach vs  
how to liue.

*The Death of others should bee a Document vnto vs.*

It is the dutie of the living to thrise and profit by the example of the Dead or dying, and by the Death of others to learne how to entertayne their owne.

Death

Death which is esteemed so hatefull, so hurtfull, duly considered is profitable to the dead & to the liuing. How beneficiall it is or may be to the Dead, *Salomon* hath shewed before, when hee preferred the day of Death before the day of Birth : how profitable it is or ought to bee to the liuing, hee sheweth here in that he saith, *The liuing will lay it to his heart.*

*Dauid* prayed God to teach him to number his dayes, that he might apply his heart to Wisdome. When we see the glasse of another (peraduenture younger, stronger then our selues) runne out before vs, how can wee chuse but looke home to the speedie running of our owne? and laying the same vnto heart we will apply our heart to wisdome. It is an high point of wisdome to make anothers Death profitable to our life. God doth often cause others to act this part before vs, that we may practise afore-hand, and learne how to act it well our selues when it comes about to our turne. It was a conceit of the rich Glutton in Hell, that one coming from the Dead could doe much to draw the liuing to repentance. Surely one coming from the Dead will scarcely preuaile so much with the liuing, as one that is going to the Dead. The sight and due consideration of one who is Dead or dying, will doe much with the liuing if they be careful to lay it to their heart.

Many Sermons preached to the Eare by the liuing, of the breuitie and vncertainty of life, of the meditation of Death, &c. will hardly make so deepe

*Psal. 90. 12.*

*Segnius irritant  
animos demissa  
per aures,  
Quàm quæ sunt  
oculis subiecta--  
Horat.*



*Panormit. de  
dict. & fact. Al-  
phonf. lib. 3. s. 1.*

The right mā-  
ner of apply-  
ing the Death  
of others to  
our felues.

I  
Discreetly,  
that is, not to  
others but to  
our felues.

deep impression in the liuing, as one Sermon pre-  
ached to their eyes by one that is dead or lyes a dy-  
ing. Wherefore as *Alfonfus* of *Aragon* sometimes  
said of Counsellors, that the *Dead were the best  
Counsellors*, (meaning Bookes;) so we may say (in  
this regard) *the Dead are the best Preachers*, for  
what wee preach to your eares, they presse it to  
your hearts; *The liuing will lay it to his heart.*

Now that we may thrive indeed by the Death  
of others, we must be carefull of the right manner  
of applying it; which we may (without violence)  
gather out of the Text it selfe. For herein wee are  
are taught to apply it,

1. *Discreetly and rightly.*
2. *Seriously and soundly.*
3. *Seasonably and timely.*

First we must apply it discreetly and aright. We  
must not post it ouer vnto others, but lay it home  
to our felues. *The liuing* (saith *Salomon*) *will lay it  
to his heart*, doubtlesse to his owne heart: what he  
seeth in others, he will apply to himselfe, what he  
cannot deny in the generall, hee will acknowledge  
in his owne particular. But who (almost) doth so  
among vs? We apply it, but not to our felues: we  
lay it home indeed, but not to our owne heart. As  
we doe by Gods other iudgements, so wee doe by  
Death: As wee doe by the Sermons of the liuing,  
so we doe by the Sermons of the Dead or dying,  
wee apply the chiefest points of them to any other  
rather then to our felues. *Oh let such an one looke  
to himselfe! hee is no long-liu'd man: Death is in  
his*



*his face : I see by his looke he is gone alreadie ! As if our eyes were lent vs to see for all others, and to be blind for our selues. Miserable Man ! that canst see Death in anothers mans brow, and canst not feelee it in thine owne bowels ! Another brags of his life, and saith, I hope to see such a one buried, and greene grasse growing ouer his head : neuer considering how soone the cold clay may become a night-cap for his owne.*

Two Phrases or Prouerbs I haue obserued in common speech, which doe palpably discouer our error herein. When we affirme any thing to bee very certaine, we vse to say, *As sure as Death* : Againe, speaking of our selues, and a matter that wee little dreamt of, we vse to say, *I thought no more on it, then on the houre of my Death*. Can there be any thing more apparent to shew that wee can see and beleue Death in any saue in our selues ? Wee can declayme of Mortalitie, and of Deaths certaintie and liues vncertaintie in generall ; but when wee come to our own particular we promise our selues an immortalitie in Nature, and cannot for our liues frame this conclusion to our selues out of the premises, though it be neuer so easie and plaine. All men are mortall, I am a man, therefore I am mortall : All must dye, therefore I must dye shortly, I may dye suddenly, this may bee my last thought, my last word, my last act ; for he who must dye at one time may dye at any time. This is to profit by the death of others, to lay it home to our selues, & not post it ouer vnto others ; and what we acknowledge

2  
Seriously.

-- *Maiores domus  
gemitu, maiores  
tumultu  
Planguntur  
nummi quam  
funera--* &c.  
*Iuvenal.*

1 *Inter populum  
frequente strage  
morientem, ne-  
mo considerat se  
esse mortalem.*  
*Cyprian ad De-  
metrian.*

ledge in generall, to expect and prepare for, in our owne particular. For *the living must lay it to his heart*, to his owne heart.

Secondly, we must apply it seriously and soundly. So much is intimated in that it is said, *The living will lay it to his heart*. Wee must not lay it to our *Eyes* to gaze on it, nor to our *Eares* to heare of it, nor to our *Tongues* to talke and discourse of it only, but we must apply it to our *Hearts*, ruminate it in our mindes, riuet it in our remembrances, ponder vpon it in our daily Meditations. And what must we lay to our hearts. What? The sorrow for our decessed friend, or rather for the Money, or meanes, or profit that wee haue lost by his decess? Indeed, The living doe vse to lay this to their heart, the losse of some living or line-lood which they enioyed by the life of their friends: But that is not it which they must lay to their heart, but the consideration of Death, the vanitie and vncertaintie of life, and the meditation of their owne mortalitie. But doth the tenth man so among vs? Some apply it indeed, but not to themselves. Some lay it to themselves, but not to their hearts. *The Iust or Righteous doth perish* (saith the Prophet) *and no man layeth it to heart*. Iust and vniust, righteous and reprobate, neighbour and stranger, elder and younger dye before vs, in our presence, but where is hee that layeth it to his heart? <sup>1</sup> We are indeed for the present somewhat affected with the Death of our friends, but immediately wee forget it, wee returne to our wonted courses,

we

wee lay it to our *Eyes*, wee doe not lay it to our *hearts*.

Wee come indeed to the house of mourning, and there wee see the Husband mourning for the Wife, or the Wife for the Husband; the Parents for their Child, or the Children for their Parents; the Brothers for their Sisters, or the Sisters for their Brother; peradventure we beare a part with them in their mourning, and impart vnto them such poore comforts as wee are able, telling them that weeping is in vaine, there is no remedie, and such like Countrey-comforts. We attend the dead vnto the Temple, peradventure in clothes of mourning, there wee see nothing but signes of mourning: and heare a Sermon of mourning, but as soone as the Funerall is ended, wee retorne vnto the house of mourning, and turne it into a house of feasting (so confounding the places distinguished by *Salomon*) and this hinders *the liuing from laying it to his heart*.

Wee wayt sometimes about the Bed of our dying friend: there wee see a spectacle that a man would think should neuer out of our inward eies: heare grones, whose Eccho should neuer out of our eares: wee close vp the eyes, wee couer the face of the dead: some prepare the bodie for the shroud, others the shroud for the bodie: some gather Flowers, some ring the Knell, some digge the Graue, and talke of life euen in the doore of Death; For who *layeth these things to his heart*? Here is laying of them to the *Eyes*, to the *Eares*, to the  
D Hands,



*Hands, &c.* but where is the laying of them to the *Heart*? Doe they who close the eyes, and couer the face of the Dead, consider that their eyes must be so closed, their faces thus couered? Or they who shroud the Coarse, remember that they themselves shortly must be so shrouded? Or they who ring the Knell, consider that shortly the Bells must goe to the same tune for them? Or they that make the Graue, even while they are in it, remember that shortly they must inhabit such a narrow house as now they are building? Peraduenture they doe a little, but it makes no deepe impression in them. These things affect vs for the most part no otherwise then the Stocke did the Frogs (in the Fable) which *Iupiter* cast downe among them for a King. The first fall thereof, and the dashing of the water with the fall affrighted them, and made them runne into their holes; but seeing no farther harme to ensue, they came forth, tooke courage, leapt on it, and made themselves sport with that which first was their feare. Till at length *Iupiter* sent a Storck among them, and he deuoured them. Thus we make the Death of others but a Stocke that somewhat at first affecteth vs; but wee soone forget it, vntill the Storck come, and we our selues become a prey to Death: All this is because wee doe not apply it seriously, we doe *not lay it to our heart.*

3.  
Seasonably.

Thirdly, this must bee done timely and in due season. *The liuing* (saith *Salomon*) *will lay it to his heart, the liuing, not the dying; not the sick, weak,*  
and

and feeble, but *the liuing*. Wee must thinke on Death while wee haue yet some faire probabilitie to liue: this is best done, while wee are young and strong: They who are decrepit for age, who grone vnder the heauie burthen of fourescore yeares and aboue, *in whom olde age it selfe is perished* (as *Iob* speaketh) whose moysture is dried vp, *Who* (with *Barzillai*) *are vnfit for the Court, because they cannot taste their meate, nor heare the sound of melodie*; who take no pleasure in the pleasures of life, whose breath doth them now no seruice but to sigh, cal you me such liuing? Rather (as *Bias* said of Mariners) they are to be numbred neither among the liuing nor among the dead, yea, rather among the Dead then among the Liuing.

*Iob 30.2.*  
*2. Sam. 19.35.*

Wherefore *Salomon*, who in one place of this Sermon bids thee, *Remember thy Creatour in the dayes of thy youth*, In this place biddeth thee remember thy dissolution (Death) in the dayes of thy life. It is for *the liuing*, rather then for the dying to lay these things to their heart. For when sicknesse, weaknesse, Death commeth, they will lay other things to thy heart: The loue of life, the dread of Death, the Conscience of sinne, the paine of sicknesse, the want of sleepe, the ach of bones, the departure from friends, the care of Wife and Children, these will so surprize and possesse thee, that thou shalt haue little leasure or pleasure to lay better thoughts to thy heart.

*Eccles. 12.1.*

Wherefore you that are wise, lay not the greatest burthen on the weakest beast, adiourne not the

*Deliberandum  
est diu, &c.*

longest iourney till the shortest day, take not the last and worst houre for the first and hardest taske. A whole life, (were it as long as *Methuselahs*) is short enough to provide for Death. We had need be long a doing that, which if it bee not once well done, wee are for ever vtterly vndone. I haue known a weeks prouision for one Feast, a moneths preparation for a Wedding, three moneths deliberation, about the driving of a bargaine; This is the best or worst bargaine that euer thou shalt make, the best or worst Guest that euer thou shalt entertaine; thy dying day will be thy wedding day, and match thee to eternall felicitie or to endlesse miserie; and wilt thou make no preparation, no prouision for this afore-hand?

Consider what others doe, and what thy selfe vsest to doe in matters of farre lesse moment and consequent. A Iudge at the Assise, a Iustice at the Sessions, will not giue the charge without some study. A Scholer cons his Lesson before hee repeates it, corrects his Theame before he sheweth it. Nay a Player will not aduenture on the Stage vntill hee haue his part perfect, lest hee be hissed off. What thinkest thou of dying? Is it a Lesson so soone learned that a man may well come off with it at first sight? Strange! we take time to make prouision for the buriall of the Dead, but take no care to provide for Death it selfe. These Blacks were not bought and made, that Coffin was not framed, yonder little Graue was not fitted on a sudden. Nothing about Death or about the buriall of the Dead



Dead, but requires some space, some preparation, some prouision, and doth Death it selfe require none? O miserable men, will you neuer thinke on Death, vntill Death comes and takes away your thinking? For then all your thoughts doe perish, saith the Psalmist. Thinke vpon it, I beseech you, in season. The hardest Lesson to be learned, the worst thing to be ignorāt of, is how to die. *O what a miserable thing is it (saith one) not to know how to dye! To be so payned, (saith another) that hee cannot liue, and yet so vnprepared, that he dares not dye! to haue a whole lifes work to do, when he hath not one houres space to liue!* The neglect of looking to this while we liue, is the cause why Death comes on so many as a snare: as (among many) it did on that wicked *Cæsar Borgia*, (the wicked sonne of a worse \* father) who meeting Death in that cup of Poyson which hee prepared for others, cried out that hee had armed himselfe against all casualties saue against Death, for of that he neuer dreamt or thought.

O that men were wise! then they would consider this: and remember their latter end, and this they would doe discreetly, applying it not to others, but to themselues; they would doe it seriously, applying it not to their outward senses only but to their hearts; they would doe it timely, euen while they are yet liuing, yet enjoying health and strength, *For the liuing will lay it to his heart.*

Now this Doctrine of Death, thus layd to our hearts,

*O quàm miserum est nescire mori! Senec.  
I ragued.  
Harrice Ser.  
Samuels Funerall.*

*\* Pope Alexander the sixth.  
Maccbiauel.  
Aduersus omnia pericula me munui præter quàm aduersus mortem, &c.*

*Vses.*

I.  
Consolation.

*m Etiam hoc  
quo pacto futurū  
est, ut eius nobis  
amara mors  
non sit cuius  
dulcis est vita?  
De Cinit. Dei,  
lib. 19. cap. 8.  
1. Thes. 4. 13.*

*n Adversum  
mortis duritiam,  
& crudelissimā  
necessitatem, hoc  
solatio erigimur,  
quod breui visu-  
ri sumus eos quos  
dolemus absen-  
tes. Hieron. ad  
Theodor. tom. 1.*

2.  
Contrition.

hearts, will bee profitable vnto vs for many vles, and first for

Consolation, in the heauie case of the departure of our deare friends. To mourne for the Dead is not vnlawfull, yea, the house is therefore called *the house of mourning*. *m* How can it be (saith blessed *Augustine*) that his Death should not bee bitter to vs, whose Life was sweet vnto vs? But Christians must learne to moderate their mourning, and take heed (as the Apostle counselleth) that they mourne not as others that haue no hope. For why doe I so much mourne for them? Is it because they are gone? *n* But why then doe I not restrayne my mourning, seeing, I know that I shall shortly follow and ouertake them? It is true, they shall not come againe to vs, but it is certaine that wee shall goe (God knowes how soone) vnto them. Why should wee so much lament that which is not lost but left? Lament wee may, because it is left, too much we need not, because it is not lost. No true-hearted brother is heartily grieued that his brother is sent for to the Court to be preferred by the King. Some few teares may fall as a farewell at parting, but they are soone dried vp as with this consideration, that the King will likewise (shortly) send for the other and preferre him.

Secondly, it will bee profitable for Contrition. The house of mourning will shew the hauock of sinne, and seeing the grieuous effect we will learne to hate and detest the abominable cause. Who so walkes through the field, & sees the poore Lambs

wor-

worryed by the Mungrell, how can hee chuse but hate the Curre that kill'd them? Whoso enters into a faire Garden, and sees the knots and plots foully defaced, how doth hee blame the Bore that spoyled them? Whoso comes into his Neighbours house, and sees the good-man murdered in his hal, and all his goods gone, how doth hee abhorre the Thiefe that robd and slew him? So seeing such misery, such mortalitie brought on Man (the fayrest Creature of God vnder Heauen) and that by sinne, how can wee chuse but abhorre sinne, the cause of such confusion? Hast thou knowne a man or a woman faire and comely in complexion, amiable in countenance, affable in language, accomplished with all endowments, and anon seest him or her dead, that louely Lambe choked, that rich house robbed, that faire Garden defaced; how canst thou chuse but hate sin that Monster which hath done all this mischief? O sinne, sinne! most hatefull, most hurtfull sin! which turnest strength into weaknesse, beautie into ashes, a breathing man into a liuelesse carcase, and turnest him (worle then *Nabuchadnezzar* was turned) from Men to Wormes, from lightsome Houses to the hole of Darknesse! This is sinnes doing, how can it chuse but be odious in our eyes?

Thirdly, it wil be profitable for Humilitie. What Sermon can more powerfully tread downe the pride of flesh, then a Sermon visibly preached on this Text, *Dust thou art, and to dust thou must returne?* Whereof who can chuse but make that vse which the

3.  
Humilitie.



## Death's Sermon

the Wiseman doth, *Why is dust and ashes proud?* I would haue our Masculine Females, our Hermaphradites (in their habit,) those dawbers of faces, and defacers of Gods Image, I would haue them brought into the house of mourning (which is as badde to them as the house of Bedlam) and there chained awhile to the bed of one that lyes a dying. Let them behold that bodie late so louely, so beautifull, so adorned, so perfumed, that it selfe perfumed the Ayre where it walked, now so vnpleasant that the dearest friends cannot endure to behold it, the face couered with a Napkin, (as if a ragge of linnen) were now more pleasing to the eye,) as much haste as may bee made to conuey it out of sight, or as much care and skill as may bee vsed to lap it in seare-cloth, that the smel thereof be not offensive to the house: if any thing, surely this would humble them, and teach them to bestow lesse time, cost and care, in painting, decking, yel- lowing that bodie which must anon be stripped of all by Death; and make more prouision, better pre- paration against Death that hastens to strip them.

Lastly, it will be profitable to teach vs Sanctifi- cation, and that which is the infallible signe (or part thereof) Mortification. It will be as Worme- wood on the dugged of the World, to weane vs from the desire and loue thereof, which so passeth away: it will bee a Sword to slay the loue of this life which is so vncertaine: it will bee a Tutor to teach vs the art of dying, which is so hardly lerned. In our mirth it will be a Curbe to vs that we plunge not

*Cartwright in  
Eccles ad locum.*

4.  
Mortification.  
---Nulla dulce-  
dine vite  
Tangitur, insta-  
biles quisquā be-  
ne cogitat annos.  
Petrarch.  
Facile omnia  
contemnit qui  
se cogitat mori-  
turum. Hieron.

not out into immodestie. In our feasting it will be as a Dead mans Scull serued in (among some of the Ancients) to minde vs of our Mortalitie. Euery morning it will be to vs as King *Philips Page*, bidding vs good morrow with a *Memento te esse mortalem*. In all our actions it will be as *Dionysius* his Sword ouer the head of *Damocles*, bidding vs to stand in awe and sinne not. Briefly, this will plucke out the sting of Death before it come, and make thee that thou shalt not bee afraid to meete thine enemy in the gate, hauing thy Quiver full of Arrowes of Comfort: and as current Money ready about thee, that when thy Creditour whom thou canst not shun shall serue thee with an Execution, thou maist haue wherewith to free & discharge thy selfe. Thus and thus profitable will this Doctrine, that Death is the end of all men, be vnto vs, if while we are yet liuing wee be carefull to lay it to our heart.

I come now to the sad occasion of our coming hither this day, which telleth vs wherunto we must all come one day. To giue the Dead their due prayse is both for the glory of God, and for the benefit of the liuing. God is thereby glorified, for hee who prayseth the Saints of God, prayseth God in his Saints, because their prayse is his. *Whatsoeuer we admire in them, we acknowledge to proceed from him, who is their Vertue while they liue, and their Life when they are dead.* The liuing likewise are hereby profited; for hearing others praysed for their goodnesse, they are incited to be good that

E

they

*Ego quod debeo  
seruere paratus  
sum, videat se-  
nerator ubi me  
appellet. Senec.*

*—Quia quis-  
quid in hoc mi-  
ramur ab illo est,  
Vnde p[ro]p[ri]a virtus,  
& per quem vi-  
ta sepulchris. Pau-  
linus de B. Felic.  
Natal. 6.*

*Non quod ille  
præmia terrena  
desiderat,--sed  
quod ornamen-  
tis honorum in-  
citatur emula-  
tio, & virtus æ-  
mulâ alitur ex-  
emplo honoris a-  
lieni. Symmach.  
lib. 10. Ep. 25.  
Nihil in illa  
laudabo nisi  
quod proprium  
est. Hieron. ad  
principium Epi-  
stolæ ad Marcel. S. 1*

they may attayne vnto the like prayse. Something therefore I intend to speake of this worthy Ladie, not because she needeth our earthly commendation, but because the ornaments of the Godly are no small incitements vnto Godlinesse.

Exspect not that I should speake of her Ancestors, and make that the beginning of her prayse, which is rather the prayse of others. As Saint Hierome said of *Marcella*, so I of her (who deserued a Hierome to commend her) *I will prayse nothing in her but only that which* (by the gift of God) *was proper and peculiar vnto her.* Consider wee her as a Woman, as a Wife and Matrone, and as a Christian, wee shall finde in her a patterne for those of her sex and sort, worthy imitation.

Beeing a Woman shee was the weaker part of man, who yet is weaknesse it selfe. No maruell then if she had her infirmities: For *Lord, what is man?* said *David.* O then what is woman! Had shee beene free from sinne, shee had freed vs from this labour, for then shee had beene free from Death, the reward of sinne. Yet thus much we may safely say of her, she kept her selfe (or rather God by his Grace kept her) from those sinnes that follow that sexe in that estate, especially in those corrupt times; shee kept her selfe vnspotted from the World, and the spots that appeared to God and her Conscience she was carefull to wipe away by daily Prayer and Repentance.

Her particular calling, as a Wife and a Matrone, she so well discharged as that she hath left a president



dent vnto Wiues, especially of her estate. A comfortable helper to her louing Husband; and no small support of so great an House for more then thirtie yeares continuance. An especiall ornament vnto Hospitalitie (the long-continued prayse of that House,) her courteous and affable entertainment being able to turne euen ordinarie fare into extraordinary cheere. No way an impediment to her Husband in the course of his ciuill calling; but hauing bin so long the Wife of a Iustice of Peace, let enuie it selfe accuse her (if it can) whether euer she went about to hinder him in the course of Iustice, or did euer neglect (according to her place) to helpe and encourage him in making of Peace; A blessed worke and that which baptizeth a man with the blessed Name of the Childe of God; in which worke it is well knowne that he hath beene alway most industrious, and that with very comfortable successe. An indulgent Mother vnto her owne Children; a cheerfull respecter of those whom Law and Loue had made her owne Children; by her kind deportment remoouing that old odious \* *Epithete* of a Stepmother, and being rather a Steed-Mother vnto them. No Lyonnesse in her House nor Tyrant among her Seruants, but as carefull to bee comfortable to them when they were visited with sicknesse, as expecting that they should bee seruiceable to her, when they were in health. Friendly, affable, courteous towards her Neighbours, obseruing truly the Apostles precept for Humilitie, Equalling her selfe to those of lower

E 2

estate,

Mat. 5.9.

\* *Inimica no-*  
*netica.*

Rom. 12.16.

estate, whereby she gained their Loue, and yet lost nothing of her Reputation: they honouring her more for her Meeknesse, then others for their Greatnesse; How could they chuse? when as they saw that she so conuersed with them, as if she had beene one of them; more considering that they were women, and therein Equall with her, then that her selfe was a Ladie, and therein aboue them. Glad when she had oportunitie to doe good vnto any: making her Closet as an Apothecaries shop, for the poore Neighbours in time of their sicknes, affording what shee had to supply their want, with more alacritie then they craued it. God hauing blessed her with good skill to cure or to ease sore eyes, she was not daintie to afford her helpe to the poorest, farre or neere when they came to seeke it. Briefly I may say of her as *Iob* professed of himselfe, *Shee was eyes to the blind, feet to the lame, and* (as hee a Father so Shee) *a Mother to the poore.*

*Iob 29. 15, 16.*

Boldly I may speake of her Religion and Christian conuersation, because truly. That which I haue said alreadie may suffice to shew that she was Peaceable, Humble, and Charitable; three most infallible Euidences of a true Christian and sanctified heart; especially beeing accompanied with a fourth, namely her deuotiō towards God, and that not only in the publike place of Gods Service (wh<sup>ch</sup> shee carefully frequented) but in private betweene God and her owne heart. Two houres (at the least of euery day she sequestred both from friends and imployments (how great soeuer or how many they

they were) vnto priuate Praier. How often hath she with teares complayned to my selfe (and to other, Ministers, of her spirituell wants, of her dulne in hearing, forgetfulnesse of what she heard, indisposition to Prayer and holy duties? These her teares, I doubt not, but God treasured vp in his Bottle: sure I am, they haue beene many times my comfort; for they assured mee that shee had in some good measure those Graces for whose want shee wept, seeing it is Grace that makes vs complaine of the want of Grace. But the end is the Crowne of the whole work; and the last Act (if any) carrieth away the Applause. If the end be well, then all is well, true but this is most certaine, that life shal end well, that is well ledde. The men of this World make their life like an Epigram, which if it be closed vp with a good strain at last, passeth for currant, how loose soeuer all the Verses were that went before. But God seeth not as man seeth; Hee looketh not so much to the last period, as to the whole course of our life.

Her sicknesse was short and sharpe; whether she knew it should be her last, till almost the last, that hee knowes who sent it, and for her by it. More then once I asked her, whether she dreaded Death, her answer alway was, that if Gods will so were, she desired it rather. One thing is well knowne to those who did attend her, that shee was very carefull to furnish her selfe with that Armour of a Christian, continuall Prayer. Euen when Death shooke her by the hand, yet by often (though feeble)



ble) lifting vp her hāds she shewed the lifting vp of her hart vnto the Lord. On the Lords day (the day of Rest) she sickned, on the Day of Rest she departed: I doubt not to pronounce her blessed, she resteth from her labours, her good Workes follow her, and shee keepeth continuall Sabbath in Heauen, bidding vs who are liuing to lay these things to our heart. Farewell, deare Lady, with griefe we dismisse thee to thy place of ioy; here wee shall neuer see thee more, our desire is that wee may salute thee there. In the meane time God grant we haue not cause to say of thee as Saint *Ierome* once did of a godly Ladie, *Wee then most perceined what we enioyed when we ceased to enioy it.*

*Plus sensimus  
quod habuimus,  
postquam habere  
desuimus.  
Hieron. ad  
Pammach. Tō. I.*

*Heb. 11. 4.*

Let me now conclude with you (blessed and beloued) with whom I began: What came you hither to see? a Funerall. What came you hither to heare? a Sermon. You haue heard a Funerall Sermon, and you may see a Sermon in the Funerall. As the Apostle saith of *Abel*, *Hee being dead yet speaketh*, so may I of this religious Ladie, Shee being dead yet preacheth vnto vs a sensible Sermon, on the first part of my Text, That Death is the end of all men. Shee who not long sithence came cheerfully vnto this place on the Lords Day, (as her godly manner was) hath caused vs mournfully to repayre hither on this Day; shee who vsed to come in her Coach, is now carryed in a Coffin; she who vsed to heare attentively and to look steadfastly on the Preacher, is here now (so much of her as remaineth) but can neither see nor heare the  
Prea-

Preacher, but in silence preacheth to the Preacher himselfe, and to euery hearer and beholder, that *this is the end of all men*. And by her owne example (which is the life of Preaching) she confirmeth the Doctrine, that neither Armes, nor Scutcheons, nor greatnesse of state, nor godlinesse of life, nor gifts of minde, nor sobrietic of Dyet, nor art of Physick, nor Husbands care or cost, nor diligence of Attendants, nor Childrens teares, nor sighes of Seruants, nor Prayers of the Church, can exempt vs from that common condition; for if they could, we had not scene this great and sad assembly here this day.

What remayneth now but that as she hath preached vnto vs on the former part of my Text, that *this is the end of all men*, so wee now beginne to preach to our selues on the later part, by *laying this to our heart* while we are yet *living*. As Philitians doe vse to make Mummy of the Dead which serueth as a Medicine for the living; so let vs make a spirituall Mummy of others Mortalitie, by turning their Death into a Medicine for our life. *Maximilian* the first Emperour of that name, commanded that when he was dead his body should bee layd forth a while, to the open view of all men, euen of the meanest person that would behold him; yeelding this reason, *That so (said he) all men may learne by mine example, that no Diademes, no Riches, no Empires, can deliuer from Death the possessors of them.*

*Francis Borgia*, a great Gallant in the Spanish Court,

*Præ vel meo exemplo discant omnes, nulla diademata, opes nullas, nec ulla imperia à morte eripere possidentem. Laurent. Beyerlinck Apophth. Christianor. tit. Mors.*

*Augusta mors  
mihi vitam attu-  
lit. Id. ibid.*

Court, hauing beene chiefe Mourner at the Funerall of the Empresse, and there considering how small a Graue did swallow vp Greatnesse, Riches, Beautie, Maiestie and all, said thus at his returne, *The Death of the Empresse hath brought me life*, resolving afterward not to trust vnto any Greatnes in the World. God grant that this godly Ladies Death may be a meanes to bring vs all vnto life, by shewing vs the frailtie of this life, the vanitie of the things of this life, the ineuitable necessitie of Death, that beeing prepared for the first Death which is ineuitable, wee may bee exempted from the second Death which is intolerable; and that after this fraile and short life which is euer wasking, we may attayne vnto that life which is euerlasting, through the Mercies of God, and the Merits of him who is the Way, the Truth and the Life, To whom be Prayse, Glory, and Honour, now and for euer.

*Amen.*

FINIS.

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